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# THE CLASSICAL WEEKLY

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In the last number of *THE CLASSICAL WEEKLY* appeared an interesting account of the efforts which, for some months past, have been put forth for the purpose of organizing, for Philadelphia and its vicinity, an association whose object shall be the promotion of liberal studies in general, and the support of the Classics in particular. For eighteen years *The Classical Club of Philadelphia*, founded by Professor Alfred Gudeman, then at the University of Pennsylvania, has had vigorous life. An interesting account of its one hundredth meeting was published in *THE CLASSICAL WEEKLY* 5.134-135. But this Club has been an association for men only. The papers delivered before it have seldom, if ever, been pedagogical in character. The speakers, furthermore, have taken the value of the Classics for granted, and have discussed matters which might seem to many more or less esoteric.

The Club is even larger and more vigorous at present than in the past; it looks forward to a long and, it hopes, to an even more prosperous future. The plans at present under way call for another Association much wider in its appeal, which shall unite men and women both, and shall include within its membership as many persons as possible who are not professionally interested in the Classics—men and women both who, though they do not teach the Classics and perhaps do not even read the Classics any longer, are nevertheless convinced that they profited themselves by study of the Classics, and are also convinced that an education which leaves the Classics out of consideration is but a maimed and halt thing. It is difficult enough to establish and to maintain a Classical Association among those whose primary interest in the Classics may be described as a professional—a bread and butter—interest. It has been a very difficult undertaking to formulate plans for an Association such as the one under discussion, for the interests of several prospective classes of members, of widely divergent points of view, had to be considered. But the task has been faced cheerfully, and I am confident that the new Association, which is to be launched on Saturday, March 14 (for the programme see below, p. 144), will be successful. Let us all give to it our best wishes, and, if it ever falls within our power, substantial help.

The grounds on which such an Association may

make its appeal to lovers of the Classics and of liberal studies in general were set forth cogently in the communication printed in the last issue, to which reference has already been made. The claims of the Classics can best be presented by organized effort: to the cry of the individual little heed will be given, however loud and forceful that individual cry may be. Isolation is the worst foe of the teacher of the Classics, at any rate. The teacher who sees no new classical books, who attends no classical meetings, who belongs to no classical Association, who meets no other classical teachers, who reads no classical periodical is foreordained and predestined to progressive degeneration as a teacher. In this connection there is a curious phenomenon. Relatively, the teachers in small towns throughout the country are far more eager to avail themselves of the opportunities afforded by Classical Associations than are the teachers in the larger cities. In New York City, for example, there are many teachers of the Classics who are deaf to every appeal to them to join a Classical Association, and so help the cause in whose ranks, nominally at least, they are enlisted and, while helping others, receive help by contact with fellowworkers in that cause. Making all allowances for those who, unknown to their fellows, are carrying some heavy financial burden, there are many who are to all appearances indifferent to any and all opportunities for self-improvement in their profession. I wonder if the fact that teachers in the school system of a great city are virtually irremovable, however incompetent or indifferent they may be, and the further fact that the salaries obtainable in such systems are good (in many cases far better than those available to classical teachers in the Colleges) have anything to do with the sort of indifference of which I am now writing. Let us hope that in Philadelphia and its neighborhood there will be few, if any, teachers who will not eagerly avail themselves of the opportunities afforded by the new Classical Association, few who will starve themselves by failure to bring themselves within reach of fresh influences, stimulating, broadening, and deepening. One other point is pertinent here: how can we expect those not professionally interested in the Classics to organize in their behalf if we ourselves refuse to combine?

The Classical Association of the Atlantic States can be of profit to the new Association and in return can receive substantial benefit from it. On the one hand The Classical Association of the Atlantic States can offer to the new Association a ready means of communicating with its members, if they become members also of the larger body, and a depository for such of the papers presented at its meetings as have a wider appeal or are well worthy of preservation in printed form. The members of the new Association, if they become members also of The Classical Association of the Atlantic States and so receive *THE CLASSICAL WEEKLY*, will have in the paper an outward and visible sign of their membership in a great body, devoted in common to a cause of lofty character and high value. Not all members can attend all meetings, even of a local body, but all can find time, if they will, to read a paper which comes to them at short intervals, giving news relating to the cause they have at heart, presenting fresh points of view regarding familiar things, bringing forward new matters, touching questions of the material available for the successful prosecution of work as well as proper methods of work, and indicating, as far as possible, the new books appearing within the classical field, and giving some indication of their value. The new Association can add materially to the membership of The Classical Association of the Atlantic States and so to the clientele of *THE CLASSICAL WEEKLY*.

Once more, then, I give to those who have worked so hard and so long for the formation of this new Association best wishes for success, and I urge all those to whom it appeals for support to grant it that support, at once, without reservation. C. K.

#### PAUSANIAS AS AN HISTORIAN<sup>1</sup>

The periegesis of Pausanias is regarded in two lights: first, as a description of the monuments of Greece, of inestimable value to the archaeologist; secondly, as a repository of myths, legends, love stories, tales of notable natural phenomena, and numerous facts of history, given either in the form of brief notes, or in extensive introductions and excursions. Pausanias himself recognized these two aspects of his work as *θεορῆματα* and *λόγοι*. Robert, in his book *Pausanias als Schriftsteller* (1909), has emphasized the importance of the *λόγοι* which, he thinks, are usually skipped, but constituted, in the judgment of Pausanias, the chief merit of his work, whereas the monuments furnished merely a framework for the literature. For an archaeologist's estimate of Robert's view, see Professor David Robinson's valuable review in *American Journal of Philology* 31.213 ff. The problem has

been to a large extent to establish the relationship Pausanias holds to what is known as periegetical literature. This had its beginnings in the local histories of Ionia: year-books, chronicles, genealogies, and stories of the founding of cities. Charon of Lampsacus, the Lesbian Hellanicus and, especially, Hecataeus may be mentioned. Out of the efforts of these writers rose the work of the 'father of history', Herodotus, who reflects his predecessors in a marked degree; but the higher forms of history did not put an end to the local histories, which continued to flourish, and became especially common in the Hellenistic period. In a recent number of *Hermes* (48.194 ff.), Georgi Pasquali has discussed interestingly the extant periegetical literature of the Hellenistic age, which has lately been enriched by the discovery of a papyrus from Hawara, published by Wilcken. He traces a connection with the above mentioned Ionic literature, and shows a close correspondence with the periegesis of Pausanias. The points of resemblance between the latter and Herodotus are not due solely to Pausanias's direct dependence on Herodotus, but also to the department of literature. But Pasquali censures Pausanias for exceeding the limits of the traditional form of periegetical literature. We must, however, recognize that Pausanias was justified in taking a more comprehensive view of his subject, feeling, as he did, the need of supplying historical information to readers of his own time, the period of the Antonines. Accordingly, more than a fourth of his work is devoted to history. In undertaking to throw some light on his treatment of this, I hope to show that the scattered parts are largely held together by a plan.

Pausanias's periegesis, with its introductions, notes and digressions, gives the reader a survey of Greek history from the earliest mythological period down to the Roman conquest, and glimpses even of later days, to the times of Hadrian, Antoninus Pius and Marcus Aurelius. How well Pausanias, if we include his brief allusions, covers the field of Greek history, may be seen by a comparison of his work with Peter's chronological tables, which, together with Abbott's *Skeleton Outline of Greek History*, containing genealogical tables, is serviceable in systematizing the scattered historical accounts, attached as these are to the monuments, cities and countries visited. In this way we can see that a plan of history runs through the whole work. Pausanias himself had the needs of his readers in mind. Many articles (and not merely the historical ones) are complete in themselves and might seem to have been intended for an encyclopedia, and it is interesting to find that about twenty reappear in Suidas, and that nearly everyone is almost literally transcribed. Numerous cross-references facilitate the task of correlating the dismem-

<sup>1</sup> This paper was read at the Seventh Annual Meeting of The Classical Association of the Atlantic States, at Baltimore, May 3, 1913.